Envelope Series

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A QUARTERLY

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1956-1957 Mission Study Themes

Mission Field U.S.A.
Southeast Asia
How Shall We Use the Materials?

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

"So Send I You"

By Ruth Isabel Seabury
Reviewed by Mrs. H. W. Orr

Summer Schools of Missions

"Little Grains of Sand"

By Miss Gertrude C. Warner
An unrehearsed play about the Philippines

A MAGAZINE FOR

Your Committee on Stewardship and Missionary Education

ENVELOPE SERIES

Issued by
The Missions Council of Congregational Christian Churches

Editor: Ione Catton

Table of Contents

We Begin a New Study Together (1956-1957 Mission Study Themes) 3

How Shall We Use the Materials? 8

An Important Book 10
Reviewed by Mrs. H. W. Orr

Star This on Your Summer Calendar (Schools of Missions) 14

Seasonal Activities for Your Church's Committee 15

By The Way 16

Native Believer's Psalm 17

So They Began to Study 19

Suggestions for Christian Stewards 20

"Little Grains of Sand" 21
A Dramatization about the Philippines
By Gertrude C. Warner

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WE BEGIN A NEW STUDY TOGETHER

1956-1957 Mission Study Themes:

Mission Field U.S.A. (adaptation for children: Migrants).
Southeast Asia (adaptation for children: the Philippines).

An "annual mission study theme" means: Each year, through the National Council of the Churches of Christ in America, many Protestant groups (our own among them) unite in the study of two major concerns of the Church's Mission. The Joint Commission on Missionary Education publishes, through the Friendship Press, books and other materials for this study.

This is increasingly a study for and by *the whole church family:* laymen, women, youth, children.

This year's study themes (1956-1957):

I. *For the Homeland* the theme "Mission Field U.S.A." indicates a bird's-eye view of Protestantism at work in our own country—the needs of people for this Mission of the Church; the major activities of the churches in trying to meet these needs; what we do together through all-Protestant projects; some of the things we do as denominational fellowships. We cannot manage an exhaustive study of so large a study, but a number of the most vital concerns have been selected for special study.

Our Congregational Christian fellowship has selected the following four concerns for particular study this year in relation to "Mission Field U.S.A.":

1. Family Life.
2. Juvenile Delinquency.
3. Race Relations.
4. Higher Education.

For children, the general theme is far too heavy. A specific group—Migrant Peoples—will be the study for our boys and girls this year.

The major consideration for us all is: We live in a mission field, the U.S.A. Our churches have and are a mission to our own land.

II. *For the Worldwide Mission* the theme is "Southeast Asia." The area is defined for this study as Burma, Siam, Malaya, Indonesia, Vietnam, and the Philippines. Some islands of the South Seas will be included. These countries are grouped for a common study because of: their common colonial past; their recent emergence as democracies; their points of marginal American interest, work and influence (save for the Philippines); they, as nations and churches, now present themselves to us with an appeal for assistance and demand for knowledge on our part.

Our Congregational Christian Fellowship has work of its own, or joins with other Protestant groups, in: Indonesia, the Philippines, New Zealand. Our work in Hong Kong will also be included.

For children, since again the film is too comprehensive, the study will be concentrated on the Philippines.

The major consideration in this theme for us all is: this area of the world is an emerging area—very important in our new world outlook. It makes an unmistakable demand upon the Christian church.

Materials provided for this study:

I. *Interdenominational**

SUMMARY OF PROPOSED EDUCATIONAL PROGRAM FOR 1956-1957

Home theme: *Mission Field U.S.A.* (Adaptation for children: *Migrants*)

Foreign theme: *Southeast Asia* (Adaptation for children: *The Philippines*)

Adult

1. Basic book, *Mission: U.S.A.*; Hoffman. Cloth, $2.50; Paper, $1.25.
2. Guide, Lamott. 50 cents.
3. Filmstrip on Juvenile Delinquency. $3.00.
4. Pictorial book, *This is Your Neighbor*; Shotwell. 50 cents.

1. Basic book, *The Church in Southeast Asia*; Thomas and Manikam. $2.50 and $1.25.
2. Background book, *East from Burma*; Hallock. $2.50 and $1.25.
3. Guide, Dennison. 50 cents.
4. Filmstrip about Southeast Asia. $3.00.

Seniors and Young People

1. Popular book — youth book, *There Is No End*; Goodwin. $2.50 and $1.25.
2. Guide, Gripe. 50 cents.
3. *Fun and Festival from the U.S.A. and Canada*; Eisenberg. 50 cents.

1. Major book, *Give and Take*; Ahrens. $2.50 and $1.25.
2. Guide, Cloud. 50 cents.
3. *Fun and Festival from Southeast Asia*; Hallock. 50 cents.

Junior Highs

1. *It Happened This Way*; Nall. $2.50 and $1.25.
2. Guide, Nall. 50 cents.

1. Reading book, *Day After Tomorrow*; Lewis. $2.50 and $1.25.
2. Guide, Morton. 50 cents.
3. Filmstrip, Lewis and Kofod.

Children

1. Junior reading book, *Blueberry Acres*; Kelsey. (Reprint) $2.00 and $1.25.

1. Junior reading book, *Ricardo's Search*; McGavran. $2.50 and $1.25.

* Available from Pilgrim Press—14 Beacon St., Boston 8, Massachusetts; 19 S. LaSalle St., Chicago 3, Illinois.

2. *Junior Teacher's Guide;* Ward. 50 cents.
3. Primary reading book, *Sandy and Mr. Jalopy*; Agnew. (Reprint) $2.00 and $1.25.
4. Guide, Purvis. 50 cents.
5. Picture Map of Migrants in the U.S.A. 75 cents.
6. Picture Album, *World Friends*: Migrants. $1.00.
7. Colored filmstrip on Migrants. $5.00.

2. Guide, Lee. 50 cents.
3. Primary reading book, *Second Son*; McDowell. $2.50 and $1.25.
4. Guide, Goddard. 50 cents.
5. Picture Album, *World Friends*: Filipinos. $1.00.
6. Filmstrip, *Elena of the Philippines*. $5.00.
7. Picture Map of the Philippines. 75 cents.

General

1. Film, *In the Face of Jeopardy*. $8.00. Color, $12.00.
2. Drama, One-Act Play, *Stolen Goods*; Kromer. 50 cents.
3. Drama, One-Act Play, *Not by Might*; Crouch. 50 cents.

Audio-Visual Aids

Mission Field U.S.A.

All current home mission films and filmstrips.

Southeast Asia

Films

In the Face of Jeopardy. B&W, $8.00. Color, $12.00.

A 29-minute Broadcasting and Film Commission production used this year also.

Window on Tomorrow. Color, $8.00.

What lies ahead in the Philippines as seen through Christian institutions such as the United Church of Christ, Silliman University, and the Brokenshire Memorial Hospital. 30 minutes.

Filmstrips

A Country in Crisis. Color.

The American Board's work in the Philippines.

A Time To Build Up. Color.

A new filmstrip on our work at the Fort Berthold Indian reservation in North Dakota. It can be thought of as a sequel to "Good Voice and Grandmother River."

Filmstrip on Puerto Rico.

A new color filmstrip with sound on what is happening in Puerto Rico and the part our church is taking. Release date uncertain.

II. *Congregational Christian**

Through our own Fellowship, the following are provided for the study of the part we are taking in these fields of activity:

America a Mission Field, a brochure describing some of our denominational activities in the four areas of work selected for study (with suggestions for use). Price 20 cents.

Our Mission in Southeast Asia, a brochure describing our work in Southeast Asia (with suggestions for use). Price 20 cents.

Audio-Visual Aids

Filmstrips

Let Us Break Bread Together. Color. CCC free, others, $2.50.

Desegregation of education is to be seen against the background of our AMA colleges. Much is happening that is new, such as the merging of many Negro institutions. This filmstrip tells the story of the merger of Houston and Tillotson Colleges. It features the combined choirs singing "Let Us Break Bread Together." 17 minutes.

III. *Wright Studio Materials*†

Accessories listed below are provided for special church occasions when the themes of the year are to be studied:

Puzzlemats, a citizenship scroll, paper napkins, Japanese umbrellas, bookmark, quiz sheet, worship service using accessories. Price of packet containing these materials must be secured from the Wright Studio.

* Available from Missions Council—287 Fourth Ave., New York 10, N. Y.; 14 Beacon St., Boston, Mass.; and 19 S. LaSalle St., Chicago 3, Illinois.

† Available from Wright Studio—5335 Ohmer Ave., Indianapolis, Indiana. These materials are not stocked in our Missions Council offices. Full payment should accompany all orders.

HOW SHALL WE USE THE MATERIALS?

1. *Your all-church Committee* on Stewardship and Missionary Education will surely give major time in one of its regular meetings to planning how to make these two mission study themes a concern of your whole church family throughout the year, deciding what materials to order and what activities to plan for these emphases.

2. *A Sermon by your minister* (or a series of sermons), requested by your Committee, on *Mission Field U.S.A.* or on the world mission of the Church as illustrated by work in Southeast Asia.

3. *Map Studies* (for group meetings: laymen, young adults, women, youth). This is the day of maps. Plan an Information Please and Quiz program using a world map for the Southeast Asia theme or a map of the U.S.A. for the homeland study. Using as a background materials in both basic study books and both brochures, locate on either map the activities of the Church in its mission to the people involved in the concerns under discussion.

4. *A Southeast Asia Festival.* Using the Wright Studio materials, the Thomas and Hallock texts (see list, page 5), and the Picture Set published by Friendship Press, arrange an evening or a longer period as a KNOW YOUR NEIGHBORS program. Include such items as: art gallery interpretation; brief skit in which Malayans or Indonesians discuss their need for help from Christian leaders; panel discussion of changes in our Mission outlook as we plan to help in this area; exhibit of products and cultural features from Southeast Asia; meal, serving foods from the area studied.

5. *A Series of Discussion Groups for Parents* (in homes or at the church) arranged by your church laymen on the four spe-

cial concerns in Missions U.S.A. (see page 3). Plan ways to publicize the findings from these discussions in church and community.

6. *Publicize the Books* on these themes. Get as many people to reading as you can. Browsing tables at every church or church-group gathering; brief, "snappy" reviews in church bulletins or parish letters; a given period for the reading of one of the basic books by a large number, then a get-together of all these readers for discussion and action-plans, a poster-contest for announcing the books.

7. *A Briefing Session for Every Member Canvassers,* in which they are given information, through short reports by your Committee members and/or others about how the needs of people in our own land or in Southeast Asia are being partly met through Our Christian World Mission.

8. *An Imaginary Trip* for the children of your parish to a Migrant Camp in this country or to the Philippine Islands, learning the needs of people for help from the Christian Church, how the churches are already helping and what more they can do; how boys and girls can take their part.

AN IMPORTANT BOOK

A Review by Mrs. H. Winnett Orr

So Send I You, by Ruth Isabel Seabury, The Christian Education Press, Philadelphia 2, Pennsylvania, 1955.

This book and the letters written by Miss Seabury from Southeast Asia in the summer of 1955, quite literally comprise her last will and testament—a personal testament to a "passionate commitment based on confident faith" and to the fact that the Church in *all* lands rests upon the foundation of lives reborn.

The telling of the Good News—the Mission—is the ever-recurring theme of the book, beginning with Jesus and the first-century churches, continuing through the centuries prior to the great split into Roman Catholic and non-Roman Churches and then onward under Eastern Orthodoxy and Western Protestantism until the great expansion of "modern missions," starting around 1800. We do well to add to our meager acquaintance with Patrick Boniface, the Russian Stephen of Perm, the Nestorians who brought Christianity to China and the Germans from the University of Halle going to a Danish dependency in India supported in part by the Danes and in part by an English Society for "propagating Christian knowledge." "You see they were ecumenical in those days, too."

We do well, also, to meet pioneer missionaries of our own generation. On the first page we learn about Samuel Devapragasam and his family in India receiving a group of little ones (into their home) whose parents had died of starvation. We learn more of the Americans, Sam Higginbottom and Frank Laubach, whose rural life and literacy campaigns reached far beyond the bounds of a single denomination. We recognize the medical missionary in Turkey about whom an educated Turk-

ish woman said: "I don't suppose I shall ever see God, but I think he looks *just like that doctor man* from your country." We learn, too, to know the high-caste Indian who came to the pastor requesting that he be prepared for church membership. Why had he come? "Because of the quality of life of my gardener—an outcaste. I could not escape from the family life, the daily devotions, and the courageous positive living of this man." We meet, also, Pastor Julian of Angola, Africa, who draws into his church services Portuguese Roman Catholics because in all their dealings with them he is "forthright, confident, constructive and unafraid." Also in Angola is Marcolino, son of a chief "tall, erect, handsome, still young." He refused the Portuguese government's offer to recognize him as chief because he felt his people needed teachers more. Later as a pastor he started twenty little schools and fifteen little churches out on the frontier where among 150 villages had been no schools and no churches. He and four of his laymen took a three days' bicycle journey to sit at the feet of the woman visitor from America, "... a woman who has been everywhere and every time she opens her mouth she will spout something about the Christian Church in other countries."

Another thesis of this book is that only an ecumenical approach will satisfy those leaders with whom the western "sending" churches have now become "partners in obedience."

The author gives a formal definition of "ecumenical" when she quotes Samuel McCrea Cavert: "One might define the ecumenical movement of today in terms of the whole church bringing the whole gospel to bear on the whole life of the whole world." As interpreted by a youthful delegate to the Madras meeting of the International Missionary Council it meant simply, "we've got to get together." Marcolino understood its meaning better when he started the long return trip to his parish, for he told Miss Seabury: "Now we know that when you join the Church of Christ, you join a world thing ... now we know that

we need each other, and that we are one family." The conclusion we are forced to accept—and Mission Boards in America should welcome it—"selfish, separate action can no longer be tolerated."

A less imaginative writer might have covered "The Scope of the Mission" by citing methods of work honored in the past and still useful in many situations. Instead, the author chooses to emphasize "new churches projects," initiated most frequently by the younger churchmen and women of specific areas. "Rotation of crops" to her expresses the best strategy. "Sometimes the Spirit needs schools, and sometimes it needs hospitals, and other times neighborhood houses. Always these institutions are for the sake of the people, not ends in themselves." Sometimes trained nationals enter the arena of labor relations as the Church in Ceylon and the Church of Christ in Japan are demonstrating. The women and children of Bailundo, West Africa, understand the scope of their mission to include sending their Day of Prayer collections to Korea for, said they, "we know that war has brought them disaster, and we are at peace." The scope of the mission to a Christian college in India means off-campus community service: such projects as village literacy, sanitation, home-life conferences, and evangelism. These are initiated by the group the president calls "my hot nucleus," with two-thirds of the student body responding to their leadership. This "hot nucleus," the author concludes, "is really the church as it ought to be—salt and yeast and light."

Under the caption "Adventure for Tomorrow" the author gives support to the new Asia Council for Ecumenical Missions, withholding comment on the difficulties of adjustment with existing world agencies which are disturbing some leaders. By contrast, she welcomes this adventure as "one of the Holy Spirit's consequences" and as "one of these new areas for the mission of the church (which) may seem unreal, difficult or impossible, or may seem thrilling, challenging and full of hope." "To me,

it is a very exciting possibility for other areas than Asia. Youth workers from the Philippine Islands to Africa, new types of evangelism carried on by Indian fraternal workers!" She exclaims over the coming of a Filipino nurse-midwife to bolster the effectiveness of her compatriots—Mr. and Mrs. Estoyes—in a rural situation in Thailand.

So Send I You is at once a guide-book and a testament. Every Christian lay person needs it as a source of information; more sorely it is needed as an impetus toward becoming "ecumenical" in spirit and in action. To this end pertinent questions for thought and discussion form the conclusion of each chapter.

STAR THIS ON YOUR SUMMER CALENDAR

A Way to New Church Life . . . an Ecumenical Way

American Protestants join this summer in six schools on the Mission of the Church. These are spaced across the country to make them accessible to as many church people as possible.

Reader, YOUR PART in this? Can you attend one of these schools as a representative from your church? Can a member of the Missions Committee in your church attend? Is your Association or Conference getting a representative to one of these opportunities?

Everyone who attends will come home with important new knowledge about what the Church is doing in today's world; with new vision of the opportunities for each church. Everyone who attends should be of greater USE as a member of Christ's Church. YOUR PART is to see that your church or Association or Conference is represented. Send to your nearest Missions Council office (see page 7) for a program of the School most accessible to you. Here are the schools:

Mount Sequoyah, Fayetteville, Arkansas	June 24-29
Estes Park, Colorado	June 24-30
Northfield, Massachusetts	July 2-9
Silver Bay, New York	July 11-18
Lake Forest, Illinois	July 30-August 3
Asilomar, California	August 3-8

SEASONAL ACTIVITIES FOR YOUR CHURCH'S COMMITTEE

The *Guide** suggests, among other interesting undertakings for your Committee during April, May, and June, the following as specially important, with promising rewards in a richer church life:

1. *Springtime means,* in church fellowship, opportunities like: Association meetings, Conference meetings. *Carefully* select the persons who will represent you at these gatherings. Send folks who will bring back suggestions and materials. Be sure at least one member of the Committee attends. Plan time and place for reporting.
2. *Summer is ahead,* with camp, conference, and mission school programs. Find out dates and places for these (see page 14, this issue). Put up posters announcing them in prominent places in your church building. Use the telephone, the personal interview, the announcement in every group meeting. Get your youth, your adult leaders, your committee members there. Be part of this great company of workers-in-training who undergird the whole Protestant movement in the U.S.A.
3. *Family Week* comes in May. Plan opportunities for families to attend church together, play and work and study and worship together. How many will go to a church family camp?
4. *Children's Day* comes in June. Make the celebration an emphasis on the Mission of the Church.
5. *A World Fellowship Festival or World's Fair, or a Workday in Missionary Education* will be very helpful as a springtime activity for the whole church family, summarizing what

* *Guide* for the Committee on Stewardship and Missionary Education in the Local Church.

all may have been learning during the year about the wider fellowship and mission of the church.

6. *Preparing for another church year* (which you will begin to do in the springtime). Plan patterns of stewardship and the use of stewardship-message envelopes for family giving.
7. *Coöperate with your pastor* in securing attendance of all your local leaders in Every Church Visitation by Conference or Association team, should such Visitation take place.

BY THE WAY—

You do *have* an all-church Committee on Stewardship and Missionary Education, don't you? Or you are reactivating one you did have? A Guide to help such a committee in its work is available free to each church from your nearest Missions Council office.

This is important to your church!

You may like to use this South American Indian's prayer in your own devotions or in any World Fellowship worship program.

NATIVE BELIEVER'S PSALM

By JULIO ESPINOZA

As the sun shineth over all the jungle, so are God's eyes over all the earth.

He is up there higher than the Andes mountains, where the condor flies, and down in the deepest valley where antas, onzas and roaring lions maraud.

He can look at us through the densest clouds or through the green leaves of banana trees.

He knoweth all the Indian tribes by name, and hath all their villages numbered.

He is juster than the justest scales in the market places.

And yet as the llama walketh slowly along the path to the town where the white man liveth, so is God slow to pour His wrath upon the wicked.

In vain they cut a tree out of the nearby jungle with an ax in their hands.

The idols of the heathen are the work of the hands of workmen, and nothing more.

They have big mouths, bigger than the human eyes, but they see not.

They have ears, square ears as their mouths and eyes, but they hear not; neither is there any breath in their mouths.

Those who make the idols do not even make them in their own image, after their own likeness.

I shall praise only thee with my whole heart.

For thou wast before the Incas did "emerge from the bottom of the Titicaca lake," and even before the Tiwanacu civilization shewed its wonderful palaces to the world.

Whatsoever thou pleased that didst thou in heaven, and on the mountains, and in the jungles.

The rivers received the waters thou hadst held up in the clouds; and the trees—where monkeys and parrots find their food—received the life thou hadst given them.

My people copied their colorful costumes from the pretty birds in the skies thou didst make.

Thou didst form the serpent as a winding river; and the long braids the women wear are just a copy of the waving serpents hanging from the branchy mango trees.

As the fire burneth the wood, and as the flame setteth the mountains on fire;

So persecutest thou those who mock at thee.

One day a white man came from beyond the mountains and shewed me the way to thee.

That day I was born again as the butterfly hath a second birth.

Oh, that men may know that thou art the most high over all this jungle here, and over all the earth beyond.

(From *Today*. Published by Baptist Conference Press, May 22, 1955.)

SO THEY BEGAN TO STUDY

It is heartening to find so many small groups of churchmen all across the country meeting for discussion. One comes upon laymen meeting once a week during the luncheon hour; young mothers (after children are off to school) getting together one morning a week for an hour rigidly set apart for learning; couples—groups devoting evenings in the same way—all sorts of combinations of age-groups, neighborhood groups, cross-sections of church life. We are really becoming a literate people about the Mission of our Church. Among other study courses (Bible study, Prayer, etc.) these three offered by the Missions Council are helping members of our Congregational Christian Fellowship to understand Our Christian World Mission and to be able to speak about it enthusiastically as something belonging to *all of us*.

Make an opportunity to urge your own church to follow one or more of the following six-session study courses *this church year:*

Course	*Content*	*Outline*	**Leader's Packet*
1. Your Church and the World Task.	A bird's-eye view of Our Christian World Mission at home and abroad.	Free	25 cents
2. Your Church and its Mission to America.	A more detailed study of our work in the Homeland.	Free	50 cents
3.	A more detailed study of our work in 14 countries under The American Board.	Free	50 cents

* Leader's Packets may be secured from your nearest Missions Council office.

SUGGESTIONS FOR CHRISTIAN STEWARDS

Every good Christian steward has committed to God his—

Time

FINISH every day and be done with it. You have done what you could. Some blunders and some absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

—Ralph Waldo Emerson

Talent

If I had a child who wanted to be a teacher, I would bid him Godspeed as if he were going to war. For indeed the war against prejudice, greed and ignorance is eternal, and those who dedicate themselves to it give their lives.

—James Hilton

Treasure

The Church is the only institution you belong to in which you are permitted to be the judge of what you will pay to support it. Others tax, and charge, and set a price. The church lets you decide what you will give. It knows it can count upon your good will, on your fairness, on your loyalty. Your church knows you are in it because you believe in God and wish to do His will. What you give is not then a payment, but an offering. What will you offer unto the Lord for all His benefits? What will you do, today, for the joy that is in you?

—William Robert Catton

"LITTLE GRAINS OF SAND"

An Unrehearsed Play about the Philippines

By GERTRUDE C. WARNER

Foreword

A word to those who have never used unrehearsed plays. No special costumes are needed except a straw hat for *Pedro* and *Mr. Avelino* to indicate that they are men. The Filipino officer should wear an Army cap, or any visor cap. Since he has such a short part, he can change his hat and take the part of the Agricultural Missionary, David Avelino.

When *Aida* is supposed to be on a stretcher, she can simply lie back in a chair.

The *Narrator* should stand a little to one side, apart from the women in the play.

Players should read the parts from the book. However, it will be done with more understanding if the cast has access to the books awhile before the play is given. They should all be cautioned to speak in a much louder voice than they think necessary.

Cast

Pedro, a young man belonging to the Huk army.
Aida, his sweetheart, also a Huk.
Officer in Philippine army (may double for Senor Avelino later).
Mr. David Avelino, agricultural worker in College center.
Mrs. Mary Avelino, his wife, a doctor.
Narrator.

Narrator: The play you are going to see tells about Congregational Christian work in the Philippine Islands. There are many Philippine Islands, in fact 7,000 of them. Manila, the

capital, is on the largest island, Luzon, but most of our Congregational Christian work is done on the second largest island, Mindanao. During World War II the Filipinos organized themselves as guerrillas to fight the Japanese. They fled to the hills. Ramon Magsaysay* was one of these guerrillas. In a section of Luzon was a disgruntled group called Hukbalahaps, which translated means, "People's Army against the Japanese." When the war was over, these Huks believed they owned the country they had fought for, but the government was so disorganized that they could get no satisfaction. The Communists snapped up this chance to lead this resentful army of guerrillas. Magsaysay became the man of the hour as Minister of Defense.

He soon saw that the Huks who remained were not really Communists. Therefore, he promised to give five acres of ground in Mindanao to every Huk who would surrender, with a nipa hut, furnishing, tools and seeds. Some of these farms are near our Christian centers on this great island.

When our story begins, *Pedro,* a Huk, still hiding in the mountains, is talking with his fiancée, *Aida.*

Pedro: We are alone, dear one. Nobody can hear us. The others have gone plundering. Tell me about this news you have heard about the free land.

Aida: A tiny little thing happened, Pedro. It was all over in half a minute. When I went to the stream to get water, a strange girl was there. She was in a great hurry. She was in deathly fear of our Captain. But she said she had come to give me good news. We have a new President, and he is a good man. He is tall and handsome! Over six feet tall! His name is Magsaysay. She said if you surrender he will give you five acres of land.

Pedro: Why have we not heard this before, Aida?

* Pronounced "Mug-si-si."

Aida: The Captain keeps this news from us. He has known of it for two years. He likes it when we are miserable and have no land, because we will keep fighting for him.

Pedro: Could we get away, do you think?

Aida: We can try. If we get even a tiny farm we can get married and live without hiding in mountains! I want to walk in a free country and hold up my head. The girl told me it is already a free country, and we have not known of it, with all this fighting in the hills. Tell me, Pedro, whom are we fighting now? Who is the enemy?

Pedro: I have wondered myself. The Japanese have gone a long time ago. Let's try to surrender. Tonight I will ask to be sentinel, and when they sleep we will creep down to the city and give ourselves up.

Aida: Oh, I am so glad, Pedro! I will be wide awake, and when you give me the signal, I will follow you without a sound.

Pedro: Dear Aida! You have learned to creep through the hills without snapping a single twig. Now you will use your ability to save your life. Pretend to be busy now, and after midnight we will go.

Narrator: The two sweethearts did make their escape, and now stand before the Filipino officer to surrender.

Officer: Who are you?

Pedro: We are Huks. We have come to surrender. Here are two guns and two carbines. We want the free land and the seeds and the nipa hut that we have heard about.

Officer: You are rather late hearing this news. I suppose your Captain did not tell you. I know him well: he's a mean one. Are you Communists too?

Pedro: No, we have never been Communists. I just protected my country from the Japanese.

Officer: Why did you continue to be a Huk after the enemy left?

Pedro: The Captain told us that bad men had our government. I thought it was true, because I could get no land and no job. The rich got richer, the poor got poorer. It seems like a rotten government. So we went back into the hills. (Shrugs) It was something to do.

Officer: You seem honest. You brought in your guns.

Pedro: Yes, sir. We have a sub-machine gun outside too, and shells.

Officer: Wonderful! If you are as honest as you seem, you will find yourselves in a couple of weeks flying in a plane to Mindanao. And then to your nipa hut and your five acres of land! What's your name, girl?

Aida: Aida.

Officer (bows): Come inside, both of you. I will speak for you to my commander. I'm sure you'd also like to get married, the first thing you do.

Narrator: A short time later, Pedro and Aida are indeed sitting as man and wife beside their little nipa hut on the island of Mindanao. They are looking out over their little field.

Aida: Pedro, let me tell you something that happened today. This, too, is a little thing. As I was hoeing in the garden, a lady passed by on horseback. And she said so kindly, "Poor little one! You work so hard." I said, "I am glad to work hard to be free." And she said, "Come over there,"—and she pointed—"come over there some evening after dark, and learn how to be really free." I didn't understand. Aren't we free, Pedro?

Pedro: I don't know, my Aida. I know *where* the lady meant, though. Over there is a school and a hospital and many gardens better than ours. Come, let's go this very evening and see what she meant. It is almost dark already. We can work harder tomorrow to make up.

Narrator: Pedro and Aida walk barefoot through deep mud until they reach a great crowd of people around a trailer-truck equipped with a movie projector. Movies are in progress.

Aida: Look, Pedro! The picture moves! It looks just like us, but it isn't real, is it?

Pedro: No, it isn't real. It's just a picture. But watch it! See that farmer showing seeds to people like us. My, how his seeds grew! Look at his field of corn! Taller than a man. I wonder what makes it grow tall like that?

Aida: We could ask the man afterward.

Pedro: Would you dare?

Aida: Dare? Yes, wouldn't you? He can only bite our heads off. Look, Pedro, this is a new picture. Isn't that a kind man! He's touching that awful looking sick man with his hands. I wouldn't touch him, would you?

Pedro: No, I'd go as far away from him as I could. Look, the man raised him up and off he walks! Look at the cripple, dancing and waving his arms. I don't blame him. I wonder how the man cured him.

Aida: And I wonder who the man was. Let's find that out too. Oh, the truckman is packing up his things! Just hear the crowd yell!

Pedro: Let's yell with them! Show it again, mister! Show it again, mister! What does he say?

Aida: He says, "I've already shown it three times. Come again next week."

Pedro: Let's do that. I haven't had such a good time since the war! Now let's watch our chance and ask the trailer man. He's a Filipino himself. Look, he's coming over to us. (This missionary can be American.)

Mr. Avelino: Good evening, friends. You are new people here, aren't you? Do you come from the Government farmlands?

Pedro: Yes, we have five acres. But my crops don't grow like yours in that picture.

Mr. A.: I know. That's my business, to show you how to grow crops big like that. My name is Avelino. Take this bag of seed and try it. But first put on this bag of fertilizer the way the picture showed you.

Pedro: Thank you, Sir. But is it free?

Mr. A.: Free, yes. Just use it.

Aida: Why should you give it to us? You never saw us before.

Mr. A. (smiling): No. Did you notice the man in the picture who cured the sick leper? He never saw the leper before.

Aida: It's a funny way to live, isn't it, Sir? Only not many will do it.

Mr. A.: You speak the truth. But you try it—that funny way to live.

Pedro: What was his name? The kind man who touched the sick man?

Mr. A.: His name was Jesus.

Pedro: Oh, I long ago knew all about Jesus! He is dead, nailed to a cross, and we cross ourselves, so.

Mr. A.: Did you never hear that he lives? That he is not dead?

Pedro: Oh, I suppose they say he does live, and I must give much money to the church and the priests.

Aida: All my life, my mother gave much money to the priest, and yet he was not a kind man. And my mother was not kind, not even to me. She didn't care when I ran away with Pedro to be a Huk. You seem to care more about helping me than she ever did.

Mr. A.: Truly, I care. You seem so honest and eager to learn. The man Jesus could use you to teach others this "funny way to live."

Pedro: I am puzzled. Aren't you afraid to come down here? You must have passed through the danger of the mountain people.

Mr. A. (laughing): No, if the Coca-Cola man can come, and the sewing-machine man can come, I guess I can come.

Pedro: But you have nothing to sell.

Mr. A.: No. I have nothing to sell. But you be sure to come next week, and tell me how you are getting along. Take this picture of Jesus and hang it up in your home. Can you read?

Aida: Yes, we both can read a little. It's a long time to wait until next week, though.

Mr. A.: If you can read, here is a very easy book called *The Story of Jesus,* in your language.

Pedro: Have you any more? A week is a long time, as Aida says.

Mr. A.: Well, here is one on "How to make a Compost Heap" and one on "Food and Preparation."

Aida (eagerly): More, Sir! We will devour them and tell each other over and over. We promise to learn well. Isn't it wonderful nobody will stop us, Pedro?

Pedro: Yes, dear one. I don't know why I feel freer and freer all the time. I don't feel so scared.

Mr. A.: Some day, Pedro, you will be really free, I pray God! Take all the books I have with me (laughs). Here is one on "Fertilizing Corn and Rice." And here is "Home Canning," although you cannot do much canning in a nipa hut. And do not forget to come back next week.

Aida: Never fear, Sir. Next time we will be the first to come instead of the last.

Narrator: In exactly one week, Pedro was indeed the first one waiting for Mr. Avelino and the trailer. But Aida was lying on a rude stretcher on the ground. When the trailer finally

drove up, Pedro saw that Mr. Avelino had a woman with him. They both jumped lightly down from the truck and made their way straight to Pedro. Mr. Avelino speaks.

Mr. A.: Good, Pedro! You came. And where is your wife?

Pedro: She is right here on the ground. Days ago, Aida fell on her bolo knife and cut her arm. Now she lies quite still. She cannot lift her head. And her arm! So big! (Gestures to show swelling.)

Mr. A.: You should have sent for me before!

Pedro: Sent for you? You would have *come?*

Mr. A.: Certainly I would have come. Both of us. This is my wife, Mary. And she is a doctor.

Pedro: A woman a doctor! Doctora Mary, I believe that my wife Aida is dying.

Mary (bends over Aida and takes her pulse): Poor little one. Will you trust me to take you to the hospital? We can surely do something for that arm. Oh, merciful God! If we only had more penicillin!

Pedro: She cannot speak. But I say *yes!* Please take her and cure her arm and give her back to me!

Mr. A.: Look, Mary, we can't ignore all these people for the sake of one. There must be a thousand here.

Mary: Show them just one picture, David. Then tell them about this poor child, and why we must hurry back. I think they will understand. Meanwhile I will get some men and lift Aida into the hammock in the trailer, and we'll be all ready to start.

Narrator: Mr. Avelino jumps back into the truck and shows the movie of the Good Samaritan. Then he speaks.

Mr. A.: Friends, I am sorry we cannot stay longer. There is a poor girl in the truck who will die if we do not leave at once for the hospital. I will come back tomorrow to make up for tonight. I see by your faces that you are willing. God bless

you for this. You are doing just what the picture said. You are being a good neighbor to someone you do not know.

Narrator: The next scene finds Mary and David Avelino talking in an anteroom of the hospital.

Mary: Look, David, how easy to save her life if we only had penicillin!

David: We have *some* penicillin, of course.

Mary: I know. But we have carefully divided that penicillin into allotments for several cases. We can't use it all on one case.

David: Use it, Mary! I say, use it! That girl must be saved. She is already a missionary, and her husband, too.

Mary: What shall we do about the next case?

David: We'll trust in God, that's what we'll do! Go ahead and operate. Use it all up if you have to, and then trust. That's what we teach. Let's practice it!

Mary (bows head): Dear God, guide my hands as I operate. Let me be a channel for thy healing love. And oh, God, please replace that penicillin, for I am going to use it all up in thy healing ministry. Amen.

David: Amen.

Narrator: Mary Avelino goes to the operating room, David to his office. We now see David at his desk, opening his mail.

David (thinks aloud): Yes, I do believe in prayer. But I wish those Americans that are celebrating New Years in Times Square believed in prayer, too. When I think of all that money! I wish someone might think to send us the price of one dinner to buy drugs. For we *have* to have drugs to carry on. What a queer-looking letter this one is. Funny handwriting. Looks like a child. It *is* a child. Ten years old. (Reads) "My grandmother used to work in the Philippines and she told me about your movies and your seeds and sewing machines, and I'm sending $10 because I'd like to help you. I had a nice

birthday, and I don't really need this myself. Your little friend, Jane Smith." Ten dollars! You know, little Jane Smith, what your ten dollars may do? It may save the life of a grand little woman. It may be the start of a Christian couple following the path of the missionary. It may be the means of converting hundreds to a "funny new way of life," where men stop thinking of themselves and think of others. If you only knew! I'll try to tell you in a letter.

Mary (entering, radiant): I shook it all in, David! The penicillin is all gone! But her condition is excellent. You know the first thing she said to me? "I read all the little books!" She's sleeping now. I'll go out and tell poor Pedro.

David: I'll go with you. I want to see his face.

Narrator: A year has passed and with it a miracle. Aida has recovered because of simple treatment, and both she and her husband are attending the Christian college. The college looks like a poor tenement in a big city, but the outside is not what matters. A chapel has been built out in the country. Aida has woven a huge offering plate of nipa palm leaves. Pedro has just finished the pulpit, all ready for the first service. It is an old kitchen table with a piece of iron pipe attached to one leg to support a sloping piece of board at the top. Never was a pulpit more reverently made in all Christendom. David Avelino, behind the new pulpit, speaks to the fifty worshipers who sit close together on benches.

David: I want to tell you today about small things. You all know Pedro and Aida and you have grown fond of them as they have become Christians like yourselves. I want to show you why they are here today to be baptized. It is because of little things like grains of sand. You see this sand I am holding? If you have enough grains of sand, you have a whole country. If enough little things happen to you, you have a different life. Pedro and Aida were Huks. One day a gentle,

brave girl came and told them to run away. That was the first little thing. Then the great President Magsaysay kept his promise to the people. Free land was given to Pedro. That was the second thing; a promise kept. Then a lady rode by one day and spoke a kind word to Aida. She said, "Poor little one, go and see the movies." That was the third thing; a kind word. They did go to the movies. They got the books. They studied hard and learned everything in the books. Then Aida was injured, and she did not die. She was cured. Then a little girl in America sent $10 to us which ~~paid for~~ the medicine. Pedro and Aida learned to pray. After a while, when they have had training in Silliman University, Pedro will be your pastor and Aida will be your teacher and nurse. This all came because of these little things. Do you understand? You, too, can do many little things that count.

Pedro: But please don't leave us yet. When you go, you take Jesus with you. If you stay a little longer, and help us, Jesus will stay with us.

Mr. A.: He will stay always with you, Pedro, when you follow his ways. No, I won't leave you yet. But, my friends, you do not need me much longer. Your gardens tell me that. You no longer plant and plant in the same spot and then move along to another home. You know how to put back the good fertilizer which makes the soil rich again. You all get 48 bushels of corn where 8 grew before. And your offering tells me you will not need me much longer. Bring it in, Pedro, and I will ask God to bless it.

Narrator: The offering is so large that many minutes are required to collect it all, and many trips. Finally Pedro stands with bowed head before Mr. Avelino as he offers this prayer.

Mr. A.: Dear Father, bless the givers of this offering. Bless the 9 gantas of clean rice, the roasting ears of corn. Bless the small chicken and the 41 eggs. Bless the mongo beans. And bless

the cabbage, dear Lord, and the bag of coffee beans and use them all, like tiny grains of sand, to make thy kingdom grow. Amen.

Pedro and *Aida:* Amen.

ADDENDA TO PAGEANT "FIRST LINE OF DEFENSE"

in ENVELOPE SERIES, Winter 1955-56

Page 13—three colleges should be added to the list—Amherst, Piedmont, Pomona.

Page 14—the five students at the Haystack were: Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, Bryam Green.

Page 14—Williams College was named for Colonel Ephraim Williams.